

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

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ORDINATION.

There are several questions which need to be asked and answered in any discussion of ordination.

1. What is ordination?
2. Who ordains?
3. Who can depose an ordained minister?

These questions it will be the purpose of this paper to answer. As it is the earnest desire of THE RECORD to keep in harmony with those who are regarded as authorities among our Baptist people, we are free to quote the opinions of these authorities.

ORDINATION.

Of ordination Dr. Wayland says: "By ordination a licensiate is admitted permanently to the pastoral office, and it is generally understood he is to make this the great work of his life."

* * * The candidate has previously asked the church whether,

in their opinion, the Holy Ghost has called him to publish the good news of salvation wherever he may have opportunity. They have decided in the affirmative. After a sufficient time for trial, in the presence of the church, a council of elders and private brethren is assembled, and of them he inquires whether, in their judgement, he is called of God to devote his life to the work of an evangelist or pastor." (pp. 114-115 Principles and Practices of the Baptists.)

Dr. Weston says: "Ordination, in the sense in which we are now using the word, is an act by which the church publicly and formally declares that one of its members has been regularly called to the work of the ministry, by which it gives its sanction to the performance of official acts by him, and solemnly invokes on him the blessings of God in the performance of his work." (Ecclesiology, p. 367, Johnson's Outlines of Theology.)

Ordination is the setting apart of a person divinely called to the work of special ministration in the church. It does not involve the communication of power—it is simply a recognition of powers previously conferred by God, and a consequent formal authorization, on the part of the church, to exercise the gifts already bestowed." (Theology, p. 512.)

Dr. Harvey says: "Ordination confers no new grace or power; for the person was chosen to the office because the church saw already in him the grace and power requisite for it. The presbytery, in the ordaining act, gives the solemn public sanction of the ministry to the call of the church, attesting the qualification of the candidate for the office, and, invoking the divine blessing, consecrates him to it." (The Church, pp. 85-86.)

These authorities all hold that ordination is a recognition of the candidate as called of God to the ministry of the Word. The examination of the candidate is designed to determine whether his Christian experience, character, conduct and call is such as will justify the recognition of him as one divinely called. When these are determined, there is nothing left the ordinan-

ting authority but to give such formal ceremonial recognition as the scriptures warrant, both by precept, example and spirit. It is not primarily an introduction into the pastoral office, but a recognition of a call to the ministry of the Word, to preach under the sanction, and by the

authority of the ordaining body, wherever a door may be opened, whether as pastor or evangelist or missionary.

WHO ORDAINS?

This question is important, and we turn again to such Baptist authorities as are recognized by our people; for THE RECORD has no disposition to be out of line with views held and advocated by those who are held in high esteem by our people.

Dr. Wayland says: "A single church does not ordain. It calls a council, generally representing the churches in the vicinity, who

are present by their ministers

and such private brethren as

they may select. * * * The

churches in the vicinity may be

considered as the representa-

tives of all the Baptist churches.

The churches appear, as is

proper, by ministers and pri-

ivate members. I do not per-

ceive how our custom in this re-

spect could be changed." (Prin-

ciples and Practices of the Bap-

tists, pp. 114-115.)

Dr. Weston says: "The church of which the candidate is a mem-

ber (ordains); but inasmuch as

this church has fraternal rela-

tions with churches of the same

faith and order, so that its acts

are respected, and inasmuch as

the church wishes recognition

and sanction of its minister by

other churches, it is at once the

dictate of justice and courtesy

that neighboring churches be re-

quested to examine the candidate

and advise the church as to his

fitness to represent the sister-

hood of churches. If any church

undertakes to decide, without

the fitness of

the candidate for office, mani-

festly it can and ought to decide

for itself solely. It would be

very dishonest to send forth

such a man as a minister as if en-

dorsed and recognized by the de-

nomination." (Ecclesiology, p.

367.)

Dr. Harvey says: "In the or-

dination of a minister, there is

an evident propriety in inviting

the co-operation of other

churches; for it is desirable that

he should be recognized as a

minister, and should perform

ministerial functions outside of

his own church. Hence, it is

customary to call an ordaining

council. This should be com-

posed not of select churches, but

of all the neighboring churches;

no minister should consent to

serve in a packed council. And

as ordination is conferred only

by the presbytery, of ordained

ministers, the council should not

proceed to ordain without the

concurrence of the majority of

the ministers composing it." (The Church, p. 85.)

Dr. Strong says: "Ordination is not the act of a privileged class in the church, as the elder-ship has sometimes been wrong-
ly regarded, nor yet the act of other churches assembled by their representatives in council. No ecclesiastical authority high-

er than that of the local church is recognized by the New Testament. This authority, however, has its limits, and since the church has no authority outside of its own body, the candidate for ordination should be a member of the ordaining church. Since each church is bound to

recognize the presence of the Spirit in other rightly constituted churches, and its own decisions, in like manner, are to be recognized by others, it is desirable in ordination, as in all important steps affecting other churches, that advice be taken before the candidate is inducted into office, and that other churches be called to sit with it in council, and if thought best, assist in setting the candidate apart for the ministry. It is always to be remembered, however, that the power to ordain rests with the church, and that the church may proceed without a council, and even against the decision of the council. Such ordination, of course, would give authority only within the bounds of the individual church. Where no immediate exception is taken to the decision of the council, that decision is to be regarded virtually as the decision of the church by which it is called." (Theology, pp. 513-514.)

Again he says: "Ordination is an ecclesiastical act so important in itself and so serious in its influence upon other churches, as well as upon the church that ordains, that the council of oth-

er churches should be convened before the act is consummated. * * * But the setting apart of a preacher of the gospel to a permanent work of ministration in the churches involves such grave responsibilities and demands such practical judgment that the ordaining church should never fail, when this is possible, to add to its own wisdom and experience of other

order." (Religion and Philoso-

phy, p. 260.)

Andrew Fuller said: "Though the churches are so independent of each other as that no one has a right to interfere in the concerns of another without their consent, yet there is a common union required to subsist between them for the good of the whole; and so far as the ordination of a pastor effects this common general interest, it is first that there should be a general concurrence in it." (Vol. 3, p. 494.)

These authorities all agree that

(1) The local church has the ordaining power or authority.

(2) That the setting apart of a brother to preach the gospel and administer the ordinances, affects the sisterhood of churches.

(3) Therefore, that no one should ever be ordained without a council of the sisterhood of churches to determine whether he is a suitable person to be clothed with such privileges and authority. The interdependence of the churches is as true as the independence of the churches. Church independence must never be allowed to contravene the interdependence of the churches. A local church can ordain for herself alone, and has no right

to ask or expect another church to recognize her in the ministry. (Galatians ours.) (Theology p. 514.) These two authorities are agreed as to the necessity of a council in deposing an ordained minister.

Dr. Harvey says: "When, therefore, charges are preferred against a minister, it is the duty of the church so far to examine them as to determine whether the case is sufficiently serious to require an investigation; and, in the event of it so appearing, the church is then to summons a council and investigate the charges. If the trial results in conviction, the council first proceeds to withdraw what the ordaining council had imparted—that is, the fellowship, on the part of the ministry and churches, for him as a minister of the gospel, and the authority to exercise among them the functions of the sacred office." (The Church, pp. 93-94.)

Dr. Hiscox says: "Though all ecclesiastical authority resides in a church, yet a church cannot, in any absolute sense, depose and put a man out of the ministry, except so far as that ministry relates to themselves. They can depose him from being their minister, and declare him, in their opinion, unworthy to fill the sacred office. But any other church can have him for their minister, if they desire, since each church is entirely independent as to the choice of its pastor and the management of its internal affairs." (New Directory,

takes the position that no local church can take from an ordained minister his ministerial standing and fellowship with the sisterhood of churches. But how would Dr. H. withdraw this fellowship by a council; for he says: "A council possessing no ecclesiastical authority can neither make nor unmake a minister. No council, therefore,

try. All it can do is to declare him unfit, in their opinion, for, and disqualified to remain in the ministry, and that they cannot fellowship him as a minister; and they can add their advice, that the church excludes and deposes him." (pp. 214-215)

Dr. Bright, in the Examiner, repeatedly took the position that no church could depose a minister without the concurring act of a council, would indeed silence him in that church, but it could not withdraw from him that which the ordaining council had conferred; and the church so deposing him would have no right to complain, if other churches continued to recognize him as a minister, and permitted his exercise of the functions of the office among them." (The Church, p. 61.)

Dr. Strong says, in speaking of an ordination by an individual local church without a council, "Such an ordination, of course, would give authority only in the bounds of the local church." Again he says, in case of a council in ordination, "Where no immediate exception is taken to the decision of the council, that decision is to be regarded as virtually the decision of the church by which it was called. The same rule applies to a council's

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BAPTIST RECORD**JONES SCHOOL HISTORY.**

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EDITORIAL

On First, Fourth & Fifth Pages.

NOTES AND COMMENTS

THE Hobolochitto Association will meet with Aumer church, on Wednesday, 10 o'clock a.m., October 6, 1897.

BROTHER W. W. MITCHELL reports a good meeting at Napoleon. Brethren W. W. Mitchell and Newton Breland did good preaching in aid of the pastor. He reports good prospects for the future in his section of South Mississippi.

We greatly sympathize with Dr. A. E. Dickinson in the death of his wife. The sad event occurred on the 23rd of August, last, at her home in Richmond, Va. May our brother find abundant consolation in the fellowship of the Master, and His all sufficient grace.

BROTHER BAILEY, of *The Biblical Recorder*, thinks if Brother Folk, of *The Baptist and Reflector*, wishes to try a country, pastorate, he could find a good field and then find a thousand brethren who would make great sacrifices to take his place on the paper.

THE Sunday School literature, for September, of the American Baptist Publication Society, is at hand and touches high water mark in all respects. The children's and young people's papers are marvels of beauty and excellence, as are also the *Superior* and *Intermediate*.

SOME of the rarest and most beautiful armenianism that we have seen in print of late, was found under the heads of "Calvinism" and "Faith" in two recent numbers of a Methodist *Advocate*. It is the poison of Phariseism or salvation by works wrapped up most adroitly in the sugar coating of sophistry. To our mind it is as vicious and dangerous as the *Devil's* own dogma of the *unscriptural infidelity of God*; and the germ theory of the boldest *sacerdotarianism*.

WE don't hesitate to say that faith in Christ, even a weak faith, is the all essential final condition of salvation. This is true because it receives the almighty and all-sufficient Savior, who is "the way, the truth and the life," and the end of the law for righteousness. That preacher or writer who attempts to deprecate and belittle faith, so as to magnify his spurious and soul-destroying heresy of good works for salvation, is likely himself not to have any part or lot in the matter, but is simply a worker of iniquity.

JONES SCHOOL HISTORY.

The B. H. Woodward Company Publishers of Baltimore, Md., have rendered us an agreeable service by placing a complete copy of Jones' School History of the United States on our table. We take great pleasure in saying that it is a book entirely worthy of the subject, its author, and its publishers. A reliable, and at the same time an interesting and readable school history of our country, it perhaps one of the best promoters of patriotism and good citizenship to be found among its many educational and formative facilities. This book seems to us to fully meet the demands of the case, and gives a correct knowledge of the whole of American history in its truest essence, and yet with a brevity that is remarkable for its very comprehensiveness. Especially is it valuable to our Southern people, and ought to be to all, for its correct analysis of the causes of our great civil war and equally truthful portrayal of its events and final results. Our children will read and study it with eagerness and satisfaction and general interest.

The proportion of the defense of the truth of Christ, we are sure, does not need or require that the American people, even in division and conflict, are the noblest specimens of mankind on the earth. We hope all of our schools will make haste to adopt it as a leading textbook, that its good influence may soon be felt in our land. But whether they do or not, we hope it will soon be found in every Southern home, and that every mother will do as the one in our home is doing, that is to read and teach it to her children and early impress it upon their minds that they are not the children of rebels and traitors, but the offspring of a race of men

and women who, in its resources and men of the whole world to subdue, and that produced a caste of heroes scarcely equaled in all human history.

The book is bound in good cloth, and is a neat volume of 461 pages, printed on excellent paper, with many beautiful illustrations, well conveniently arranged in chapters and sections, with suitable and convenient questions, and also for blackboard and slate exercises. Besides containing many valuable chronological and other tables and suggestions, there is the full text of the declaration of American independence, the original text of the Constitution of the United States, and a full and complete index to the whole work. The price of the book is \$1.50, and can be had most probably at most book stores, but certainly without fail if you enclose the amount to R. H. Woodward Company, Baltimore.

WE hope our people are having in mind the claims of mental education upon them, and the strongest intellects among them, and "hardest hitters" among our people said also that Martin never had led so far, and been the cause of so much strife and trouble as is charged to him, if he had been dealt with in a spirit of Christian "fairness."

The truth is, our Bro. Cranfill and his son have sown dragon's teeth, and are now reaping, and will probably continue to reap a harvest of men fully armed to oppose and terrify them. It may not be too late even now for Bro. Cranfill to begin to try to learn that it is better as a policy and as a principle, and in God's sight, to contend for the truth in the spirit of true courage, and Christian "fairness."

BRO. W. B. HELCOMBE changes his residence from Purvis to Poplarville, and will be glad to have his correspondents address him there. We are glad to know that our brother enjoys much of the Lord's favor and the goodwill of his people.

OUR FIELD GLASS.

It was the pleasure of the "Field Glass Man" to be with the brethren at Madison recently in the fifth Sunday meeting of the Central Association. Here we met Brethren W. T. Lowrey, and W. J. Derrick, who left on Saturday, Bro. J. H. Whitfield and P. A. Hanan. Of course, the pastor, Dr. Z. T. Leavell, was present. The older brethren round about Madison knew, and remembered the senior editor of THE RECORD. We did the best we could in presenting "The Religious Newspaper." On Sunday at 11 o'clock we heard an excellent sermon from Bro. P. A. Hanan, of Learned. At the close of this service, we talked for a few minutes of the Orphanage work, what we are doing, etc., and did not ask for anything, but received \$13.00.

Bro. Leavell intended to protract the meeting through the following week, doing the preaching himself. The action of one of the brethren is worthy of note here. Bro. Melton lives several miles in the country, but in order to attend the meeting regularly, he brought his family into the village, and temporarily occupied a vacant house. This in order that he and his family might get the full benefit of the meetings. This is the season of protracted meetings with all of our country and village, and some of the larger town churches. Great numbers will be gathered into the churches this summer. How important that these new converts be looked after and trained for service in the Master's vineyard. This is a part of his last great commission. We are not only to "preach the gospel to every creature," and baptize the disciples, but we are then to "teach them to observe all

things, whatsoever he has commanded." A great many of His servants lose sight of that part of the commission. — We have recently had a pleasant call from Rev. R. J. Boone, Brookhaven, on his return home. He had been assisting his brother, Dr. W. H. Boone, of Puckett, in revival services. The services were blessed, and quite a number were added to the fellowship of the church, some by letter but the largest number by baptism. — We always appreciate these calls from the brethren while passing through Jackson. Our office is near the depot and we hope they will call frequently. — We are encouraged in our Orphanage work. It grows and gets in better shape every day. The *Temperance* is meeting with much favor, and is an interesting little paper, monthly for 25¢ a year. Our printing office is well managed by Bro. M. L. Lott, an experienced printer. We have been able to meet all the expenses of caring for our children in the Orphanage without any debt. We have twelve in number, and four of them babies. The Knights of Honor, in the recent session of the Grand Lodge in this city, voted an appropriation of \$25 to the Orphanage. The Lord is blessing us. We will be pleased to mail one of our catalogues to any READER who will write a card asking for one.

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W. G. Casteel,

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CHRONICLES.

L. A. D.

The fifth Sunday meeting at Mt. Zion church, Wayne county, was a success. Dr. Stone and L. A. D. boarded the M. & O. train Friday afternoon, and reached Winchester before dark, Messrs. J. H. Husby and his brother were in waiting and conveyed us to the church in time for night service. Bro. Stone preached; after which we were taken to the hospitable home of Bro. J. H. Husby, whose kind family gave us every possible attention.

Saturday morning Bro. J. H. Hamberlin read a capital paper on the History of the Baptists. It was requested that it be published in THE RECORD. Bro. L. M. Stone gave a strong address on Christian Education, which drew forth several good speeches. Discussions delayed the dinner hour a little, but no matter how hungry some may have been, there was abundance and to spare brought forth from the baskets.

Bro. J. M. Phillips was allowed to merge his subject practically into that of Pastor T. E. Tucker—i.e., "The Opportunities and Duties of Baptists in Southeast Mississippi and Southwest Alabama." Bro. T.'s paper was exceedingly interesting and drew out some discussion. He suggests as the most probable means of benefiting the field, the holding of Ministers' Institutes for the pastors now at work there. Such a movement, he is satisfied, would meet with a hearty response.

As Bro. W. H. Patton could not attend, he always comes when in his power, he sent his essay on Temperance, which was read by Bro. Phillips, warmly discussed, and unanimously adopted.

A shower of rain kept the congregation later than expected, yet one subject had to be passed and another laid over. Bro. Lowry, of Waynesboro, felt compelled to leave before adjournment; all the other visiting ministers remained over Lord's Day.

An Open Note to Brother T. C. Schilling.

DEAR BRO. SCHILLING: I would say in reply to your open letter to me in the *Layman* of August 26, in reply to my strictures upon the *Layman* editor in the BAPTIST RECORD of August 19, that my controversy is with the *Layman* editor and not with you. If the *Layman* editor is disposed to take no notice of my article, I will have no more to say in reference to the matter, unless he feels himself religiously, educationally and doctrinally unable to answer me.

RECORD: You gave as your reason that my article might be construed as a defense of Bro. Martin, and therefore you could not publish it. At other times I have sought directly and indirectly the opportunity to write, but have invariably been denied.

Bro. Martin remained with us after the Convention, and preached eleven days. I now assisting Pastor Garner in a meeting with Haynes Chapel. Pray for us.

T. M. ELLERBE.

DEAR RECORD: The Salem Association meets with Encor church Saturday before the first Sunday in October, 13 miles northwest of Heidelberg. If any you expect to attend, notify me and I will meet you.

F. L. COOK.

Alto, Miss.

A Plea For Fairness.

At Immanuel Baptist Church. DEAN DUKE HACKETT: I see that Dr. J. B. Searey, in the *Baptist and Reflector* of August 26, says you are furnishing Martin and his sympathizers with a medium for sowing their views all over the State. I wish Dr. S.'s statement was nearer true than it is. There are some of us who have never felt bound by the action of the Waco church because we believed her action was influenced by prejudice, besides the action itself was unbaptistic, in that there was no consultation of the sisterhood of churches by means of a proper council. We believe that Martin church proceeded in a regular way to restore his credentials (not his membership) from him, and ignored none of the usages among Baptists. We have, therefore, treated Bro. Martin with all the respect due him as a Baptist minister. For this cause we have been dubbed "Martinites" by those brethren who believe in crying, "Heresy," "ism," without giving the accused the chance for a word of defense either in the way of defense, explanation, etc., or denial. Only offense has been that Bro. Martin does not believe and teach what is generally known as "Martinism." No church has ever questioned our theology. We have simply questioned the propriety and justice of the action of the Waco church, and have respected the action of Martin church, which was done in a regular way, and by the advice of a large council composed of brethren of sister churches. For this mistake, error or crime, we have had to suffer much. Among other things we have had to suffer is that you have long since shut us out of the church and pastor were encouraged.

I wish to report briefly three revival meetings which it has been my happy privilege to attend. The first was with New Salem church, Stonington, Eld. W. J. Weatherley pastor. The meeting began on Saturday before the third Sunday in July, and continued until Thursday. There were two services of praise and prayer, and from two to three sermons each day to the close, when eight persons were baptized by the pastor upon profession of their faith, and were accorded the rights and privileges of the church.

As Bro. W. H. Patton could not attend, he always comes when in his power, he sent his essay on Temperance, which was read by Bro. Phillips, warmly discussed, and unanimously adopted.

The next meeting was with Sarepta church, Pastor Weatherley's home church. Sarepta church will be eighty-seven years old next month, has raised her pastor from a child, has lettered members to organize three more churches, and now numbers more than 200 in fellowship. The meeting began with a service of prayer and praise on Friday night before the fourth Sunday in July. Two services of prayer were held, and from two to three sermons were preached each day until the close of this Martin matter. Last spring I wrote a short article for THE RECORD disclaiming any sympathy with what is generally known as "Martinism," and that Bro. Martin had never taught it in my presence, and could not find it in his written statements. I tried to show that the Martin "ism" was a "straw man" that never did exist in flesh and blood. I wrote kindly, with a view of doing good, of relieving fears, and pouring oil on the troubled waters. Yet you would not allow it in the columns of THE

RECORD, and yet you are now being charged with furnishing us with a medium to sow our views. Well, it is only another case of a brother having to suffer for thoughts he never had, for words he never spoke, for deeds he never did, for doctrines he never taught. This has been true from start to finish, in all this Martin matter. Last

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me and I will meet you.

F. L. COOK.

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Westville, Miss.

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MISS MARY P. HACKETT, Editor

SIMPLY TRUSTING.

I know not what awaits me; God kindly veils mine eyes." These words of the beautiful singer "Each moment before me rise, And glad I am that we know not What the future has in store; For it teaches us to trust him, And, trusting, love him more. If I knew that he would call me Some certain night or day, I could not just be ready; I'd longer want to stay. There would be some loved one absent, Some duty left undone, Or with my loved companion I'd beg one day just one. "So on I go, not knowing. I would not if I might; For I'd rather walk with him by faith Than go alone by sight."

So yet in faith I'll trust him. To lead me by his hand. His ways are higher than our ways: We cannot understand. But when we reach the city, And there no longer dwell, We'll see them all so clearly. That he doth all things well. We'll praise him more than him. That he hath led us through; And then we'll tell what seemed to us Reproof was love most true...

—SELECTED.

JAPAN.

Work was opened in Kokura, an island of Kyushin, Jan. 1892, by Messrs. Brunson and McCollum, with their wives. In the fall of 1892 Brunson resigned and returned to America. The same fall, Rev. E. H. Walne came to join McCollum in the work. During the year 1892 work was begun and prosecuted at Moji; Wakamatsu and Ashiya. In the spring of 1893, McCollum moved to Moji, and Walne to Fukuoka. In the fall of 1893, a church was organized at Moji, into which the Christians of all our stations entered. There is only one organized church in our mission, but we hope that our members will increase soon, so as to make organizations at Wakamatsu, Fukuoka and Nagasaki advisable.

The contributions for the year 1890 were four hundred and eighty dollars.

We are all well and hard at work. Good average attendance on our services, but nothing very special to report.

CHINA.

SOUTH CHINA.

In looking back over the past year, we feel that our gratitude is due to God for His blessing on our work, and His kind care in the midst of danger. Though the plague carried off many lives in Canton, and was on our premises, but few of our Chinese members died, and we as a mission were spared. We rejoice to be able to report an increased number of baptisms, and the opening of a new station.

CENTRAL CHINA.

We feel like saying with Judson, "As bright as the promises of God." Our little corner seems to us very bright. When we recall what God has been doing for China, our hearts are filled with praise and hope. In the Fukien province, where the nine missionaries were murdered a year and a half ago, twenty thousand inquirers have made application to join the churches, and five thousand have already been received. We are told that hundreds of families have given up their idols, and are asking for teachers to instruct them. This good news is not confined to one place. In other provinces also, hundreds have been

brought to a knowledge of the truth, and we are looking forward to a great blessing in our midst. Brothers and sisters, you need not be discouraged about the work in China. God has done great things for her.

NORTH CHINA.

Grateful to Almighty God for the mercies we have received, the North China Mission reports that the year has been one of many blessings, and of very hopeful progress in many directions. All the missionaries have been able to keep steadily at work, and have had tokens of the Divine favor in the conversion of souls, in the upbuilding of the churches, in the success of the schools, and in the cheerful attention given by the health to the gospel, as it has been preached.

Special attention is called to the schools that have been opened, managed and supported by the native Christians, to the erection of one house of worship, and the organization of one new church.

THE GIFTS OF LIFE.

A STORY OF TWO FRIENDS.

They had been girls at school together, and all their lives had lived in the same busy little town, and they continued fast friends long after their school days were over. Even as a child, Alice Moreham had given promise of unusual beauty, and there was nothing very tempting in Jessie's basket—but there was not a lovelier face than hers to be seen in all Seldwood. She was only nineteen when her beauty attracted the eyes of Mr. George Earle, one of the owners of a great carpet factory, and a man nearly twice her years, who sought her hand in marriage.

On her marriage, she severed every connection with her past life, including her friendship with Jessie Linton. The latter was piqued beyond measure, and, though for a time she pretended great indifference to her old friend's apparent good fortune, suffered many secret pangs of envy.

At last, she married a young engineer in the carpet factory: so in those widely different positions the two girls took up the responsibilities and duties of wifehood.

The next year, and many children came home to the engineer and Jessie; while, in their magnificent house in a select quarter of the town, George Earle and Alice lived childless and alone. Jessie gave way to open envy of her old friend, and wrung Alice's hand at parting.

"I deserve no reward," Alice gravely replied. "To-night I have learned for the first time the true meaning of riches. God forgive me for neglecting his privileges so long."

"God forgive me, too, for my foolish envy and discontent," said Jessie to herself, as she re-entered her humble home, and, looking around the group of happy faces, her heart thrilled for the first time with joy in her own possessions. —London Globe.

Low vacation rates.

Received the half of his usual wages from the beginning of his illness, but it was a small sum to meet the needs of a sick man and fill the mouths of seven children besides, and Jessie's heart grew fierce within her, as she listened to the constant cry for something to eat.

More than once her husband had urged her to go to his master, George Earle, and seek relief, but she persistently refused.

George Earle was known to be a hard man; but, even had he been one of the most benevolent, the mere fact that he was Alice's husband was enough.

Bessie had spent the day railing bitterly against the misfortunes of her lot, and, when evening came, went out with a few shillings in her purse—all they possessed in the world—to see what she could procure to keep them from absolute stagnation for another day. She left the eldest girl in charge of her sick father, and took the baby and another of the younger ones with her. Both were bright, rosy children, and the bustle of the streets pleased and amused them.

"You have your husband," said Jessie, as she gave up the child.

"Yes," answered Alice, slowly, and paused for a moment to watch the child nestling its head wonderingly against her rich furs; "but he has no time to think of me," she went on, "and he is so engrossed in money-making I seldom see him. We

are not unhappy, but my heart sickens and hungers for want of love. Dear little, innocent thing! Oh Jessie, do not think that I am more fortunate than you. God has given you the best blessing. You might let me help you, and so put to some use my seemingly useless life. I offer a loaf of bread, a tiny bit of meat for her husband, a few bones and a handful of pretzels to make soup for the children.

When these purchases were made, to please Nell, the little girl she had bought with her now, My purse is full enough, and I am tired buying things for myself."

Bessie yielded, and they all went into the toy shop. Alice bought the prettiest doll that

was to be had, then proceeded to select something for each of the other children. Much to Jessie's astonishment, she knew all their names and the age of each one.

When the purchases were made, she insisted on walking home with her old friend, to help carry the parcels, and as they went, Jessie unfolded her troubles. Alice was greatly concerned when she heard all, and stopped by the way to order provisions.

"God reward you for your goodness," said Jessie, breaking her hand and wrung Alice's hand at parting.

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"I deserve no reward," Alice gravely replied. "To-night I have learned for the first time the true meaning of riches. God forgive me for neglecting his privileges so long."

"God forgive me, too, for my foolish envy and discontent," said Jessie to herself, as she re-entered her humble home, and, looking around the group of happy faces, her heart thrilled for the first time with joy in her own possessions. —London Globe.

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Rev. J. D. Anderson will take the Memphis and Charleston train which leaves Memphis at 9:15 a.m. on Tuesday, the 14th.

He will assist students in the change of cars at Middleton and

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Send the \$200 by Post office money order, made payable at Wills Point, Texas. I will comply with all I promise to do. All letters answered if extra stamp is sent.

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Hol For Blue Mountain!

THE special agents, specialists and special trains will go with the opening of the 25th annual session of the Mountain Temple College, Hillside, Indiana.

There will be a special Blue Mountain College train over the K. C., M. & B. road on Tuesday morning, Sept. 1, 1897, at 7:30 a.m.

Leave Memphis after the morning rains come into being on the various roads. Students coming into Memphis will be met by a representative from the College if we are notified of their coming. Students who arrive in Memphis earlier than Tuesday morning will go to Gaston's Hotel.

The special train from Memphis will bring to the College all students who come through Memphis, those who come up the I. C. line, Holly Springs, and those on the K. C., M. & B. between Memphis and New Albany.

There will be a Blue Mountain College train from the main line, coming from New Albany to Blue Mountain, leaving New Albany after the special train from Memphis arrives.

Students coming over the M. & O. road, and those east of Tupelo on the K. C., M. & B., will be met at Tupelo by our Secretary, Mr. T. G. Lowrey. They should secure tickets and checks.

Students from the South should reach Tupelo at 6:30 o'clock, Monday evening, Sept. 13th, and reaches Holly Springs at 7:30 Tuesday morning, the 14th.

Prof. W. E. Berry will take this train at Osyka and will take charge of students at any station along the main line and accompany them through the College. Tickets and checks should be secured to New Albany.

Prof. B. G. Lowrey will pass up the Y. & M. V. on the train which leaves New Orleans Monday afternoon, the 23rd, and reaches Memphis at 7:15 Tuesday morning, the 14th. We will have a social train from Vicksburg to Memphis. Prof. Lowrey will take charge of students at their stations and accompany them to the College. Tickets and checks should be secured to New Albany.

Prof. A. H. Elliott will take the I. C. line from Grenada to Memphis Tuesday morning, the 14th. Tickets and checks should be secured to New Albany.

Rev. J. D. Anderson will take the Memphis and Charleston train which leaves Memphis at 9:15 a.m. on Tuesday, the 14th.

He will assist students in the change of cars at Middleton and it, how to prepare it, and how truly.

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N. B.—Let all students have their names plainly marked on their trunks; this will avoid much confusion upon their arrival at the College.

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